The Bombay Guardian.

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WEEKLY REVIEW.

—It seems that the Conservatives boasted that the publican interest was to be thrown absolutely and entirely into their scale at the elections that have just taken place. It is a very creditable thing to the electors of Great Britain that they are unwilling to be led any longer by the men who are interested in pauperizing and demoralizing the country.

—Military chaplains are to disappear at the end of this year in France. Whatever the church of Rome may do in this emergency, we hope that the Protestants of France will take the necessary steps to secure the needed agency for supplyiug Protestant soldiers with scriptural instruction.

—It has been reported that the decision of the English Conference of Bishops upon the matter between Bishop Coplestone and the missionaries of the C. M. S., was adverse to the latter; but the *Colombo Examiner* says that it was unpalatable to the bishop, and that in consequence he intends to resign. This news is almost too good to be true. At general meeting of the Committee of the C. M. S., March 8th last, the following resolution was adopted :

"That this Committee offer their cordial thanks to his Grace the Archbishop of Canterbury and to the prelates associated with him for the trouble they have taken in preparing the valuable document which they have drawn up on the Ceylon difficulties; and while gratefully receiving the suggestions therein offered to the Society, they desire to express their conviction that they will be able cheerfully to act upon them."

The Hon. Sec. of the C. M. S. says : "I have no doubt that if the Bishop shall see his way frankly to act upon the advice given by the highest dignitaries in the Church of England, a satisfactory solution of difficulties will be found."

—The *Indian Christian Herald* mentions the death of Miss Ann Barham, a member of the Scottish Ladies' Association in Calcutta, in charge of the Upper Christian School. She was only 19 and had been 15 months engaged in teaching. The notice closes with these words :

"She was a great reader of the Bible, and she sustained that character to the last day of her sojourn on earth, in spite of bodily weakness and pain. Isaiah was her favorite study, and on Saturday night she was repeatly heard to whisper to herself, "Thus saith the Lord God of Israel, Be not dismayed; for I am thy God." At about midnight, she began to sing, and she kept on singing till the hour of her departnre came. Indeed, one could feel she was singing herself into glory."

—At the annual meeting of the Free General Assembly's Institution in Calcutta, last week, the Bishop of Calcutta presided and delivered an address in eulogy of Dr. Duff, and in commendation of the principles embodied in his missionary career. He said that since the appearance of Dr. Smith's Life of Dr. Duff he had made that book his constant study. It is matter of congratulation that the bishop of the Church of England in the capital of India, should be willing to associate himself thus with the mission work of other bodies. Perhaps there are some on this side of India who may be led by his example to discover that their liberty is larger than they have been in the habit of supposing it to be.

—The *Ch. Miss. Intelligencer* for March contains a report on the Society's Educational Policy in India, the recommendations in which have been adopted by the Society. The following are the principal recommendations: Theological Institutions should be regarded as of paramount importance. Normal institutions for the education of Schoolmasters and mistresses should have large attention given them. The education of the children of Native Christians should have more attention. The committee think that every Native Christian should have the opportunity of getting a suitable education for his children, under circumstances favourable to their moral and spiritual welfare. At the same time the Native Christians should not be pauperized. The parents should bear a proportionate share of the expense of educating their children. The Society has still a work in connection with education viewed as an evangelical agency. Orphanages must still be maintained. The work of higher education regarded as an evangelizing agency, while still of great value, has grown beyond the Society's power to work it effectively and some reduction should be made in it.

—While collections have been made in many countries for the relief of those who are suffering from famine in Ireland, it appears that the Irish themselves have continued to send the Pope their contributions in the form of Peter's Pence. The sum of £ 850 is said to have been sent to the prisoner of the Vatican not long since by the Bishop of Kilmore and the archbishop of Armagh.

—A large number of persons hitherto employed in connection with the Cotton Frauds department are, on the last day of next month, to be thrown out of employment. The Department is at last to be abolished, after repeated menaces to that effect. Some of the employees may perhaps get admission into other departments. We suppose that there will be some legislation to provide against fraud and adulteration.

—We have been favoured with a copy of a sermon by the Rev. Dr. Pusey, entitled "Un-science, not science, adverse to Faith," preached originally before the university of Oxford. Dr. Pusey considers that the book of God's works and the book of God's word move in two different spheres and cross each other's path only in the most elementary points. It is obvious that the two revelations must in the nature of things materially d[illegible]r. The Revelation made in the word of God[illegible] to fallen man; whereas the material creation is the same that Adam beheld before his fall. The Bible is a remedial system. Dr. Pusey says that Theology looks with equal impartiality on all geological theories, atomism, plutonism, neptunism, convulsionism, quietism, provided it be acknowledged that the earth was created and not eternal, and that it was at His will that it passed through its transformations; and adds: "to theology all explanations of the details of the six days of creation are indifferent." We cannot give our adhesion to this, for we believe that the account in Genesis was intended to teach something more than the bare fact that creation came into existence at the will of God.

"Since then Theology restrains itself within its own bounds, keeps itself clear of physical Science, as man's unfolding of God's book of nature, why this unnatural relation of physical science to theology? Why did not David only, but Copernicus and Galileo, Newton and Kepler and Euler, look up and adore, and yet it has been said in the name of modern science, The heavens no longer declare the glory of God, but that of LaPlace. And yet nearly all the ideas of LaPlace on the origin of the globe, have been accepted by a divine who believes also in his God."

Dr. Pusey finds fault with physicists for their exclusivism in study, expressing the opinion that in natural science it is even more liable to limit the range of vision than in theology. He says correctly that the belief in a first cause or a Creator, belongs to man as a creature, not as an investigator of science. Dr. P. has some good remarks on the unscience which denies the emergence of matter into being because it is *unthinkable*. The alternative involves some things still more unthinkable, viz. existence without any cause, and an unbeginning past and other mostrous anomalies. The following observation is cited by Dr. Pusey with approbation: "The first rule to be observed by the exact sciences is not to employ themselves about matters which do not fall within the range of their experience, neither affirming or denying them. But spirit, liberty, God do not fall under physical observations. How then should naturalists speak about them?" It would be convenient on many accounts to establish such a distinction, but we confess that we do not see how it can be accepted. The heavens declare the glory of God; they were made to tell man not merely about themselves, but about their Creator. Is science bound to have nothing to do with this testimony? It seems to us that science is grossly untrue to itself when it pretends that it cannot accept of this testimony. When scientific men are called upon to report upon a certain steam-engine, are they bound to set aside the evidence that that engine was made by some one for certain definite purposes? Why should we designate that science exact which refuses to take note of a Designer? Dr. Pusey well says :

"Natural science is welcome to its conjectures so long as it does not lay them as the foundation of unbelief in a province not its own. Never probably was any system built upon so many 'perhaps' 'probably,' 'possibly,' 'it may be,' 'it seems to be,' 'most likely,' 'it must be,' 'it requires but a slight stretch of imagination to conceive,' as that mythological account of the origin of all which has life, and at last of ourselves, which is now being every where or widely acknowledged by unscientific minds as if it were axiomatic truth; some of whose adherents claim that it will revolutionize every other science."

We have read this discourse with interest, but at the same time cannot but express our satisfaction that the lectures of Dr. Joseph Cook are at present receiving so much attention in England. Most readers will admit that in perspicuity and force of logic, they are all that one could wish.

—We have received a circular concerning a school at Nainee Tal in connection with the N. I. Conference of the M. E. Church. The Rev. Dr. Waugh, lately in charge of the Memorial school at Cawnpore, is principal. The cost of board and tuition for a single pupil is Rs. 22 a month.

—CINCINNATUS dragged from his plough to become dictator of Rome, is a very different picture from Sir Richard Temple resigning the Governorship of Bombay and rushing home amid the cheers of all the Bombay magnates to be rejected by the electors of Worcester as their member for Parliament. The situation is a little absurd. With some men this would be political suicide, but we shall probably see Sir Richard on his feet again before long. Mr. Maclean, first Editor of the *Bombay Gazette* has also tried to enter Parliament and failed. What about Mr. Robert Knight? Has he no aspirations of this kind?

—MAHOMED Jan and Abdul Rahmon are contending for the mastery of so much of Afghanistan as can be saved from the English. Abdul Rahmon is reported to have put to death in cold blood 700 Wardaks who fell into his hands. We can hardly imagine that the English will consent to leave the country to his tender mercies. The chiefs who waited upon Sir Lepel Griffin and listened to his statement of what the Government of India propose to do, are not the chiefs whose influence is paramount with the people.

—WE have been favoured with a copy of the Report of the Madras Diocesan Church Conference held in February last. A summary is given of the Sermon preached on the occasion by the Metropolitan on Ephes. ii. 20, 21. The preacher dwelt upon the truth brought out in the passage that Christ is head over all things to the Church, which is his body. We should have been glad if the Bishop had been more explicit with regard to what he understands by the church. It is not an uncommon thing for clergymen of the church of England to apply scriptural references to the Church to their own body. It would have been well, perhaps to point out that Paul means by the church in such passages as that cited, the entire body of true believers. The marks by which the Church may be recognized are very copiously set forth in this Epistle to the Ephesians, and they are all spiritual. If we fail to conceive of the church as Paul did, we shall be in danger of misapplying what he says about the unity of the church and the manifestation of Christ to the church,

"This then is God's purpose in calling us and making us members of His body and this is the way to fulfil it. We first show forth our own personal oneness with Christ, endeavouring to have in us the same mind as was in Christ and to be followers of God as dear children:—this is the foundation of all—then we bring to the united body our several gifts to be used for the benefit of the body that it may be edified, nourished, and so grow up in Him. Then as we go forth to all around, our office is to make known this mystery of God's purpose; that He desires to gather together all things in one."

The first subject for discussion was the future development of the Church in India. An interestsng paper was read by Bishop Sargent who adduced some facts to show how different was the position of the church in India now from what it was formerly. An effort to establish a Bible Society in Madras in 1809 was peremptorily forbidden by the Governor. A Missionary of the London M. S. landing in 1812 was immediately ordered away by the police.

Here in this very city (Madras) such was the patronage afforded by Government, that *Yegetta*, the tutelary goddess of the place, was carried in procession to the Fort, and there an English Officer in the name of the Government presented her with a rich cloth and a gold necklace!

In comparing the progress of missions in India with the progress made in the Roman Empire in the first century, Bishop Sargent is led to speak of the Christian love that was so fervent in the primitive Christians.

"Oh! where are the golden wheels of love on which the Gospel Chariot was drawn victorious from Town to Town and from Country to Country in early days? Even Missionaries, with so much of the feelings and habits of the dominant class, can hardly be said generally to have made full proof of this mighty engine, whereby minds affect minds, and heart moves heart. And then, as we pass on to the character of the converts made from among the Hindus themselves. I look round among the Christian community with which I am familiar, and while I observe many whom I esteem as sincere men, examples of probity, industry, and piety, nevertheless owing to the influence of caste feeling, they lack that demonstrative, persistent, and disinterested love, which the first Christians exhibited before the heathen world, and which drew from them the approving exclamation, "See how those Christians love one another"! This, however, is the baptism of love which more or less is needed in the Church of Christ in every land."

Bishop Sargent does not close without frankly stating what he understands by the church.

"We are liable to contract the idea "*the Church*," within the bounds of our own communion. Now I should be unfaithful to my principles if I could consent to ignore the great and good work that has been carried on and is being carried on side by side with the work of our own beloved Church in this heathen land. If an Apostle could rejoice and insist on the propriety of thus rejoicing in view of the fact that salvation by Christ Jesus was made known to perishing mortals even when the motive was apparently blameable—how much more have we ground for rejoicing that there are also so many Missionaries and Evangelists of other Protestant Societies carrying these glad tidings to the people around with a prayerful earnestness which may well excite us to emulation."

What is more, Bishop Sargent thinks that this condition of things will inevitably continue till the coming of Christ. We are quite persuaded that there is nothing in the existence of denominational differences to prevent our seeking the unification of the church of Christ in the best and truest sense. The Rev. Henry Pope referred to the Anglo-Indian and Eurasian population in these words:

"When Mr. Taylor came to this country from California, he soon saw that it was necessary to direct his efforts to this class, believing that through them as professing Christians, the Christian religion must spread. Was he right or wrong? Ought not Missionary Societies to take this matter up? Is it right that there should be any hard and fast rule against the admission of country-born Europeans or Eurasians to the Christian Ministry? Are not men of this class successful at the Bar, in medicine, and in commerce, and I may add, in theology?"

Dr. G. U. Pope of Bangalore expressed the opinion that in any parish or district the English Priest should be the chief, the centre of all Christian work whatsoever. Captain Seton Churchill of H. M.'s 44th Regt. addressed the Conference and said that he had felt all along that the Church of England had hardly been fairly represented, as with the exception of Bishop Sargent, all who had taken part had made it too much of a crusade against dissenters. There were in the Church as great differences as between an average dissenter and an average churchman. Let the National Church be Catholic in the truest and highest sense of the word.

"As regards the future of the Church of India, he believed that it would not be distinctively Episcopalian any more than Presbyterian, or Congregational, but it would be rather a grand fusion, of the three fundamental principles of Church Government. He did not think that the natives believed so much in our Episcopacy as we did. His own experience of them was that they were much more liberal-minded than many of the clergy. They held out the right hand of fellowship to each more readily than English Christians did. He then said how delighted he was to hear such an old experienced Missionary as Bishop Sargent was, speaking of the necessity of cultivating a friendly spirit with those who could not all pronounce our shibboleths. He had just come over from Burmah where the Bishop, Dr. Titcomb, went on the same principle, and made a point of calling on, and cultivating a friendly spirit with all the Baptist Missionaries within his diocese. He then referred to the Karen Mission in Burmah, where the Baptists had been labouring for many years, and, had as well as he could remember, though open to correction, upwards of 18,000 converts. They had, had a disagreement among themselves, and the S. P. G. had been invited by one of the schismatics to come over and take possession. 'At first the S. P. G. wisely refused to take advantage of an internal quarrel, but ill-advised at length gave way and entered into other men's labours by adding on at once 2,000 to their Mission statistics. Naturally this at first gave great offence, and there was much ill-feeling between the two Missions. This the good Bishop who had just been appointed was endeavouring to soften down by cultivating personally a friendly spirit. Men of this stamp are wanted in India as Missionaries and Bishops: men of large-hearted sympathetic souls within them and not men of narrow exclusive views. He then urged on all the young Clergy engaged in Missionary works to follow the example of these the old experienced leaders of the Church."

This called out the Metropolitan who said:

"As to the point regarding non-conformists he was gald to be able to bear testimony to the good work done by them in many places. He had visited their schools, and could count many of them as his friends, but yet he must say that there was a difference between non-

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conformists and the Church of England, and that it must be recognised. To go further, he would confess, if it were a confession at all, that he frequently visited the schools of Roman Catholics also, and he often wondered why the Church of England should not be able to get up and maintain as good schools as the Roman Catholics had in some places in India. Yet he always remembered that he was a member of the Church of England, and he never failed to shew it."

The first impression that the ordinary Hindoo receives from the disparaging remarks made by some Church of England men on 'the poor, despised Dissenter' is to the effect that the Established church is for high caste Christians and the nonconforming churches are for low caste Christians, especially when told that they both profess to follow the same Bible. It is well to direct their attention to the fact that Dissenters are so from conviction and that they are free any day to join the church of England and exchange the stigma under which they rest for all the privileges of the Church of England. Any one can see that the sort of influences which urge them to join the church of England are such as appeal to the principles by which men are governed ordinarily, and the presumption is that they are affected by principles of a higher character. Men like Capt. Churchill, who have a decided attachment to the Church of England, are unwilling to become parties to any thing of the nature of persecution, and they perceive that there is something of this nature in the endeavour sometimes made to fix a social brand on Dissenters. After all, there is comparatively little of this stigma known in India, except among a few silly people, whose spirituality is in inverse proportion to their zeal for the Church.

—We acknowledge receipt of the *Vedarthayatna* for October and November, being monthly parts 43 and 44, reaching from hymn 166 to 175. The third volume is to end with hymn 191. These hymns of the Rigveda Sanhita are taken up with the invocation and praise of deities who have as completely disappeared from modern worship as Jupiter and Apollo and Venus have.

—We acknowledge receipt of the Report of the Female Workshop. This is under the care of a committee of ladies. The object is to assist respectable poor European and Eurasian women by providing some of them with work and a home, and others with work simply. The institution is well accommodated in a bungalow on Grant Road. There are generally about a dozen women resident there, and a large number of women find employment there by the day, returning to their own homes at night. This is an excellent institution and Government does well to allow it a yearly sum of Rs. 2500. The expenses are about Rs. 8,000. The public give about Rs. 1,200. The remainder of the outlay is chiefly met by the receipts for work done. The matron, Mrs. Baird, devotes herself very heartily to the welfare of the workers, and the members of the Committee do what they can to make the institution efficient and successful.

—The annual gathering of the district schools in connection with the Free Church of Scotland's mission in this city, was held on Tuesday last at 5 p. m., and was an extremely interesting sight. The hall of the Institution, Khetwadi, was well filled, there being about 300 children (Hindu and Beni-Israel) present. Four schools were represented. Hymns were sung, and recitations (in the vernacular) on Christian subjects were given by some of the girls. The Rev. Vishnu Bhaskar examined the schools on their knowledge of the gospel history; and satisfaction was expressed at the correct and prompt answers given. Mrs. Amanda Smith gave a short address which was interpreted by Mr. Shahu Daji. Mr. Mackichan then made a statement as to the various schools: and thereafter Mrs. Charles Macdonald, and Mrs. Bythell, (assisted by the ladies of the mission), distributed small rewards to each girl and boy, who had regularly attended during the past months.

—B. C. T. wishes us to rebuke some readers of the *Guardian* who get angry and use bad language. Also to write an article regarding salvation, 'Whether it is obtained simply by believing that Jesus died for me and nothing else.' Well, he died for me that he might redeem me from all iniquity, anger and evil speaking included.

LETTER FROM RANGOON.

Rangoon may be considered the banner station of the South India Conference so far as the rapidity of its building movements is concerned. A church and parsonage have been built within nine months of the organization of our work, and within one hundred days of the laying of the foundation. Both buildings are wholly of timber and this explains the unusual despatch.

The church is a plain, confortable building, 72 × 35, affording seating accomodation for about three hundred. The parsonage stands on the same lot, a neat, but unpretentious, dwelling. The site was kindly granted by Government. It is a good one, located at the junction of two principal streets, and in the centre of a thickly-populated section of the city. Within a radius of half a mile all round the church, the great majority of the English-speaking residents of the middle and lower classes are to be found. We are near the Railway station and not far from the river and its shipping. I do not know of any city in India where house to house visitation can be done with greater facility, or where it is more needed than in the section of the city where our church is providentially planted. I have seen enough during my short time here to convince me that there is dire need of the earnest preaching of the blessed Gospel of Jesus Christ, and of thorough and systematic pastoral work. The Lord being our helper, we hope to do our humble part in both these directions. The curse of strong drink is also doing its deadly work with a vengeance. Of course we will lift up a standard against it.

One drawback I must speak of. The church has a debt of considerable magnitude upon it, a fact which I deeply deplore. Under the circumstances the Official Board could not have done better. It was of the greatest importance that we should get out of the very inconvenient, unsuitable, and expensive quarters in which the work was being carried on as soon as possible. Advantage was accordingly taken of a kindly offered loan on easy terms, and both buildings were undertaken and finished at once, thus saving a heavy monthly rent and giving us infinitely better facilities for carrying on the Lord's work.

The members of the church and friends of other churches have done nobly, but there is much yet to be done. I have covenanted with the Lord to devote my time and energies to the purely spiritual part of the work, leaving to Him and His people the matter of wiping out the debt. I am sure that the kind Editor of *The Guardian* will be willing to forward us any pecuniary help which friends in India may be prompted to give for this purpose.

The church was dedicated on Thursday evening, March 25th. Rev. W. R. Manley, pastor of the Baptist Church, preached the dedication sermon, and several ministers of the Baptist and Presbyterian Churches fraternally participated. A simple financial statement was made by the writer, and the *privilege* of giving set before the people. Over eight hundred rupees in cash and pledges were collected.

With this depressing debt out of the way, we see a grand prospect of vigorous aggressive work for God which shall redound to his glory and result in the salvation of precious souls.

J. E. Robinson.

Rangoon, April 3rd, 1880.

LITTLE CHILDREN, KEEP YOURSELVES FROM IDOLS.

We have spoken of the idol of unbelief. We may add to what we have already said on this subject, that even Christians, i. e. believers, have in our days been much tempted to fall in with this fashionable form of idolatry. The unbelief which has found a place in the church in these latter days, and has received special honour, as though it were more meritorious, more the sign of an advanced Christian than faith itself, does not of course reject the Bible altogether, and does not deny that Jesus is Christ in some sense. Its votaries however seem to strive with one another who can throw off most of what has been regarded as orthodoxy and connect the name of Christian with the smallest possible residuum of faith. The special honour shown to the idol is through the contumely cast on those who suppose that the Scriptures are throughout inspired and authoritative. Men that call themselves servants of Christ set themselves to the task of seeing how much contempt they can put upon the Scriptures and still retain the name of believers. Unbelief acknowledges that it never received from Tom Paine or Voltaire any tribute so acceptable as that which is rendered in these latter days by those who claim to be serving Christianity at the very time they seek to strip it of every thing divine. Indeed there are some who are calling for a decree to the effect that no man shall be allowed to bear the name of Christian who does not call the apostles of Christ fools and their writings myths and who does not consent that the seamless coat of Christ be divided among his modern critics, Germany getting the largest share. Little children, (except ye be converted and become as a little child &c.) keep yourselves from this specious idol of modern unbelief. Remember the words of Jesus. "I thank thee, O Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes." Men will taunt you with your childishness, but the Lord congratulates you on it. It was Samuel, a little child, that heard the voice of God in

the night calling him by name, and revealing things of great import not dreamt of by those who were in the highest official positions. "Even so, Father, for so it seemed good in thy sight." Joseph was despised as a mere stripling when God revealed unto him the future destinies of his Father's family. What men call manhood and intellectuality God calls foolishness, and a day is coming when all men shall call it so. When the eyes of the servant of Elisha were anointed from on high, he saw a host of heavenly combatants that the eye of sense knew nothing of. The believer is compassed about by a great cloud of witnesses, all testifying to him from their heavenly homes that it is not a vain thing to believe God, and that heaven and earth can sooner pass away than one jot or tittle of the inspired word. You find the praises of the idol of modern unbelief in scores of volumes issuing annually from the press, and the periodicals that profess to be the leaders of nineteenth century thought stand ready to stigmatize as a superstitious bigot or fanatic or imbecile any one who refuses to bow down to this greatly glorified idol. Nevertheless, the foundation of God standeth sure having this seal, The Lord knoweth them that are his.

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SATURDAY, APRIL 17, 1880.

LEVITICUS.

THE Rev. Andrew Bonar has written a commentary on Leviticus, expository and practical, which has evidently found a good deal of acceptance with the home public, for it has gone through a number of editions. The copy before us is a bulky volume of 500 pp. 8vo. Andrew Bonar is well-known as an earnest, evangelical and spiritual servant of God, and it is easily understood that he has given himself to the special study of this portion of the Mosaic writings, in the belief that there are evangelical and spiritual truths to be found therein. A man whose mind is already saturated with the truths of the New Testament, and who believes that these same truths were typically set forth in the books of Moses, will of course find in every chapter some allusion to them. We have distinct apostolic testimony to the fact that some of the laws given to the Jews in the desert were typical of New Testament truths. We have never been able to see that all the ordinances given to the Jews in the pentateuch were necessarily significant of Gospel truths. God took the Jews as he found them, unenlightened, unspiritual, under the dominion of their senses, inappreciative of the unseen and the future, and sought to impose upon them a body of laws that they would be likely in some fashion to keep, and the keeping of which would be suited to develop in them a higher aptitude. He gave them then a worldly sanctuary, a visible, material, movable tabernacle to represent to them his own presence among them, and educate them in the conception of God as a holy God. The great number of details kept them occupied about God and saved them from forgetting him and his claims upon them. The ceremonial laws kept them all the time on the *qui vive* to guard against defilement. There was more of the positive than the moral in the government to which they were subjected; but the positive tended in some degree to awaken the moral sense. So that even apart from a typical signification, we can see the wisdom of giving them just such a code as the Sinaitic. Writers who undertake to show the exact New Testament significance of each detail in the Levitical law are in danger of bringing in their imaginations and exhibiting to us evangelical fancies for facts. We do not believe that even the most spiritual Jews had any distinct perception of the Gospel sense of these ordinances. We know for a fact that the Jews whom our Lord made his disciples and who enjoyed his teaching for three years and more, never got so far as even to apprehend the necessity of Christ's death; and if this greatest of antitypes was not apprehended by them, it does not seem likely that other Jews, less favoured, were able to pierce to the inner sense of less prominent types. As we have said, these shadows or foreshadowings of Gospel realities answered an important end in the way of developing the feeling of obligation to God, and that of the evil of sin, and in conserving the feeling of nationality and of separation from other nations and awakening a feeling of expectation, and of giving a divine sanction to the obligations between man and man. Mr. Bonar says:

"In all probability there will be typical objects in the millennial age; for there is to be a river which shall flow from Jerusalem to water the valley of Shittim (Joel iii. 18.) the same of which Ezekiel (xlvii. 1.) and Zechariah xiv. 8. speak. This river is said to be for the healing of the Dead Sea, while on its banks grow majestic trees whose leaves are for the healing of the nations. No doubt a spiritual significance lies hid in these visible signs; the visible symbol seems to be a broad seal and sign of the peculiar truth to be manifested in those days, viz. the overflowing stream of the Holy Spirit who shall be poured out at Jerusalem on the house of David first, winding its course over earth to convey saving health to all nations."

Now the spiritual significance here referred to is the grand meaning and the other shrinks into comparative insignificance when once the baptism of the Spirit is received. The Jews will doubtless be permitted to return to their own land when once they have repented of the sin which caused their expulsion, and fled to the Messiah whom they have till now rejected; but it seems to us most unreasonable to suppose that they will occupy any thing like the position formerly assigned them. They were separated from other nations by the idolatry that characterized all other nations. They had a temple in Jerusalem where God was to be worshipped, with the implication that there was no other place where he could be approached and recognized and worshipped.

The temple in Jerusalem described in Ezekiel is an impossible temple, fifty miles square, and the name of the city is said to be *Jehovah Shammah*, 'the Lord is there.' Since the outpouring of the Spirit on the day of Pentecost, God is wherever there is true faith in the Saviour, and may be found in one place as well as in another. But the material figures of Ezekiel are taken up in Revelation and subjected to another mighty augmentation, and the city of our God is 12,000 furlongs every way. So long as men keep looking to the material, God keeps magnifying the dimensions, so that men may despair of the material and find out that the least promise that is yea and Amen in Christ has a greater breadth, length, depth and height than any material picture that can be drawn. Speaking of these very Jewish promises, Paul the converted Jew, says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord."

The book of Ezekiel is a wonderful book. It contains internal evidence of having been written in the desert, in the Sinaitic peninsula, its laws and regulations being for the guidance of the Jews in their wanderings in the wilderness. Foot-notes, as we would call them, have been added here and there after the establishment of the nation in Canaan, and these have been embodied in the text, but the book as a whole compels the candid reader to recognize its Sinaitic origin.

INTERNATIONAL BIBLE STUDY.

April 25th, 1880. *Matthew IV.* 1-11.

"THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil." 1. Jesus had received that special anointing of the Holy Ghost which constituted him the Messiah, the Anointed One, Isai lxi. 1-3. He had been waiting for many years for the hour in which he should be free to enter upon his great work relating to man's salvation; even when he was but twelve years of age, he was anticipating the hour when he could give himself to his Father's business; at length the hour so long and ardently expected is come, and the first impulse of the divine Spirit is to hurry him into the wilderness, far from the haunts and sight of man. It was necessary that he should be proved with reference to the mighty powers with which he was invested, as to the use which he would make of them. The temptations mentioned all pertained to this question. Would he be content to use them in the way that God should indicate? This would involve a vast amount of suffering both on his own part and on the part of his people in every succeeding age. If he would only adapt himself somewhat to the ideas of men, he would cammand an extraordinary amount of influence and soon be able to establish a kingdom such as the world had never seen and which might reasonably be expected to benefit mankind more than any thing that had ever been witnessed.

"And when he had fasted forty days and forty nights." Are we to understand that he absolutely ate nothing? God is quite able to keep his well-beloved Son or any child of his, forty days without food; but perhaps we are not required to understand just this, but simply that he fasted in the ordinary sense of the world, eating no prepared food, but such things as he might find to eat in the wilderness, which would be little enough. See what is said in Acts xxvii. 33; Deut. ix. 9, 18; and i Kings xix, 8. Twice Moses, for forty days and nights, ate no bread and drank no water. As it was specially the humanity of our Lord that was to be tested, and as he was tempted in all points like as we are, it seems probable that the fasting was not absolute. He may have fasted every day and yet have eaten every day. It was after the forty days that he hungered.

If thou be the Son of God, as thou hast

been declared to be, command these stones that they be made bread, for it is the privilege of all God's creatures to have the food they require; and much more one who has been greeted as the Son of God. This would be a legitimate exercise of the power entrusted to thee. I do not suggest that you should take that which is required by any other creature of God, but to convert these stones into bread, by which nobody can possibly lose any thing.

"It is written." Jesus would take the word of God for his guide. He referred to this as the mariner refers to his chart. If the blessed Son of God made this use of Scripture, much more does it become us to insist upon the sanction of the word for all that we do. "Not by bread alone, but by every word." The believer is to walk by faith, and faith forbids that he should take the matter of his own support into his own hands. If bids us ask, 'Give us this day our daily bread,' and receive it by faith from the Father. Jesus saw the importance of giving his people an example of trust in God with regard to the satisfaction of his daily needs. There is much here for Christians to learn.

"Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple." Bearing in mind that Jesus was tempted in all points as we are, it appears more reasonable to suppose that the devil did not appear in his own character and that his character was discovered by the fact that his suggestions were not such as the Bible warranted. The question came up in the mind of Christ, shall I employ my divino power in the conversion of these stones into bread; but on looking at the matter, he saw it would be a departure from the way of simple faith. The question came, How shall this divine power of mine be put forth in such a way as to convince the Jews that I am the Messiah? When they are all gathered together at one of the great annual festivals, what if I should announce to them that I am the Christ and then in confirmation of it cast myself down from the highest point into the valley below? They are expecting the Christ and have already been baptized in token of their willingness to receive him. How important that I should secure the confidence of the people of Jerusalem, and secure it at once. It is evident that it will be a small matter, with the supernatural power that is at my beck, to make the Jews subject to me and to deliver them from the power of Rome, and even to subdue the Roman Empire and to establish the sway of the Jews in all lands; this once done it will be a comparatively pleasant task to substitute the laws of God for the laws of man every where. The temptations of our Lord related to the use to be made of the mighty power entrusted to him; and the suggestion was that he should to some extent accommodate himself to the ideas and deep-rooted prejudices of the Jews. Had not God himself to some extent done this in the matter of polygamy and in various things that were tolerated in the days of Moses? We are not necessarily to understand that the devil appeared to our Lord in a visible form. In other places the devil is represented as coming and doing things, when it is evident that he did not come in a visible form. See Matt. xiii. 19. 39. Luke xxi. 31. &c. Jesus was enabled to see that the path of the Father's will would be a path of unutterable humiliation and of something very like defeat, and he looked down the ages at a long, long procession of martyrs succumbing to those who would be in possession of the powers of this world.

"He shall give his angels charge." Here was a scripture that gave all the assurance that was necessary that the course suggested would be attended with no evil results to himself, provided only that he were walking in the way of the divine will. The promises are for those who are guided by their heavenly Father. There is no promise of safety to one who deviates from the path of God's will. These angels are not supposed to appear visibly.

"Thou shalt not tempt the Lord thy God." I may not do this for it would be a tempting of my God, by expecting him to accompany me with his power in a path in which he has not bidden me walk. Thus the suggestion was seen to be of Satan.

"All these will I give thee, if thou fall down and worship me." The Prince of this world gives the principalities of this world not to the righteous, but to those who serve him by their covetousness, ambition, ruthlessness, demagogism, chicanery, duplicity, unscrupulousness. All history testifies to this. The crowns of this world have accrued to men who were not much trammelled by the love of their neighbour or of God, and who were willing to pander to the passions of men. The princes of the world have even found it for their interest to ally themselves with religion, aye with the Christian religion, but they always insisted that Christianity should accommodate herself to their ideas of things. The tempter, foiled in his endeavour to influence the Master, has succeeded much better with those who professed to be the followers of the apostles. Nobody is ever tempted to fall down at Satan's feet; but the purpose of the adversary is secured just as effectually by the individual's substitution of his own ideas for the revealed will of God. We learn from this that a great deal is Satanic which people suppose to be quite legitimate, and that no one is in a position to ascertain what is from the devil who does not rise to Christ's conception of what the Christian life is. How many there are in the church who think it very important that Christians should know how to accommodate themselves to the ideas of the people of the world so as to obtain influence over them.

"It is written, Thou shalt worship the Lord thy God." In all these temptations Christ puts himself in the place of the believer, searches the Scriptures for the instructions given to believers. The believer is commanded to look to God for guidance, not to tempt God, and to obey God in all things. Jesus proposes to pursue this path whatever it may involve, however splendid may be the solicitations to depart from this course.

REMINISCENCES. LXV.

THE sceptic's note-book. New York, March 16, 1843.

In connection with Mad. de Stael's *Revolution Francaise*, H. says:

It was indeed the reign of terror and not for those alone who were peculiarly obnoxious to it, but to every individual in France. It was terror which lifted every murderous hand. Let a man bring vividly home to his mind the picture of those times, and observe how universal the panic and how naturally it tended to perpetuate itself, and he will almost wonder that it should ever have ceased. Every man's safety, his only safety, was in crime. The law of self-preservation was leagued by a Gordian knot with crime. Strike! Strike! and rest not a moment, or you will be stricken. This was the sombre tocsin ringing in every man's breast. Be inexorable or there is no hope for you. Be a fiend or be a victim. Do a good deed and thou diest. Try to persuade thy fellow-citizen that there is no danger if he will only be assured by thee; that thou intendest no harm and that others intend no harm, only fear it; such statements will carry conviction, but at the time will put a weapon in thy neighbour's hand to take thy life ere thy speech be ended. Each in his heart is athirst for peace; but it is death to utter the word. It is the reign of hypocrisy, but of hypocrisy simulating evil, not good. There is no hope for him who does not scourge his virtues as ruthlessly as anchorites their passions. A man must seek hell by as rugged and merciless a path as the fanatic treads to win heaven. Men became butchers of good men to intimidiate their own good impulses. Fear was deified; and the infernal god, the insatiate Moloch, demanded first from each the sacrifice of whatever endeared life to him, and then from all the lives of each other. O God! what is the mystic irresistible virtue of this thing we call life, that men, for the mere naked possession of it are willing that earth be turned to hell? But life is the heaven of fear; and men are called upon to purchase it as dearly as the martyr purchases immortality. Had France been shut in and left to herself, she would have been depopulated before the end of the century. For the madness was of that sort that can only wax more violent and for which death is the first respite. Men grew madder by looking on the madness of each other. The strength developed in the struggle for life only brought men nearer to death. There would have been but one man left, a second Marat.

Bonaparte, in making peace with the Pope in 1797, stipulated for the delivery of two antique busts, those of Junius and Marcus Brutus. How many will have clambered to a throne upon the shoulders of the Bruti.

Adversity is to the heart what the bee to the flower; robbing it at the moment, but preparing it for a more beautiful efflorescence.

The hypocrite reposes upon virtues as upon a bed of flowers, crushing them.

We all admire candour when somebody else is to get the benefit of it. Who shall say that we are not disinterested?

There are some kinds of seed that need to be trodden well under foot before they will germinate; and there are not wanting husbandmen willing to do this business. The French revolution saw many of these seeds well-trodden down. The enemies of France rejoiced; but the germs were not the less living that they were lost to sight.

We are like Habakkuk when good actions are to be done, and need that the angel of the Lord should take us by the hair of the head.

There are two words in the English language, containing the same number of letters, one of which has five syllables and the other but one. Strength, Ideality. There is a certain massiveness and rugged beauty about the first, that gives it a sensible superiority over the other. It suggests the notion of completeness, of perfect harmony, and we might designate Shakespeare by it. The other is a heap of vowels that seem on the point of breaking away from the few links that hold them together, and give them a corporate existence. To whom shall we assign this? The claimants are innumerable.

It is strange what a disposition critics have to regard with contempt all authors that are easily admired. Schlegel here cannot let pass an occasion to speak slightingly of Plutarch.

Now, if there be an ancient of them all who has contributed more than Plutarch to modern instruction if not culture, I know him not. He has had three centuries of unbounded popularity. Schlegel laughs at him for mentioning such minutiae as that Philip Antigonus, Hannibal and Sertorius were all one-eyed. It is a poor philosophy that rejects such trifles as unimportant. I believe that deformities oftentimes affect the development of the intellectual faculties. Napoleon was the child of antiquity; he owed more to Plutarch than to all besides; his impulses urged him constantly to square his actions rather by the morality of the ancients than of the moderns. How much Shakespeare owed to Plutarch is obvious.

Homunculus was accustomed to read almost every book that came in his way, flattering himself that he knew how to get out of every book something or other to answer his purpose. We find him at this time reading Borrowe's Bible in Spain. The following is the only extract :—

"To two great Asiatic languages all the dialects spoken at present in Europe may be traced. These two, if not now spoken, still exist in books. I allude to the Tibetan and Sanscrit. The Celtic, Gothic and Slavonian dialects in Europe belong to the Sanscrit family, even as in the East, the Persian and to a less degree the Arabic, Hebrew &c. whilst to the Tibetan or Tartar family in Asia, Mantchou and Mongolian, Calmuck, Turkish, and in Europe the Hungarian & Basque."

I have sometimes much regretted my inability to express myself extemporaneously in conversation. I no sooner begin to speak than thought very provokingly comes to a still stand, and leaves me hanging by the fragment of a sentence, kicking lustily, but in vain, in the infinite void. It is the more provoking that I see others moving glibly along; their shallow thoughts plausibly sounded are made cogent by the mere facility of expression. At times I console myself by the thought that haply the power of giving a good becoming dress to one's thoughts might cause one to be more careless about the value of the thoughts. The difficulty of expression compels me to get a good, distinct vision of that which I wish to express; this scrutiny helps me to ascertain its defects and to improve it accordingly.

THE LANOLI CAMP-MEETING.

(*Continued.*)

The sabbath sun as it rose from behind the hills by which the Camp-ground was bordered appeared to shed a soft though clearer light than on the preceding day, suggesting of the richer radiance of the Sun of Righteousness who rose on Easter morn never to set again, but ever to illumine "the path of the just, which shineth more and more unto the perfect day."

The subject presented for consideration at the morning service by Bro. Bowen was "the Lamb, in the midst of the throne, as it had been slain," Rev. V. and 6, having reference to the sacrificial death of Christ. The Lamb a symbol of weakness as well as of innocence. "The Lamb of God" voluntarily accepted the privation of power; he rejected even under the fiery solicitations of the tempter, the means that men employ to accomplish their designs. Though exercising divine power during the course of his ministry on Earth, he never called it into requisition on his own behalf; he allowed his insulting enemies to do to him as they pleased during the closing scenes of his earthly career. If the life of Jesus ended at the cross it was a signal failure, even viewing him as a teacher, for his few disciples were unreliable and worthless. But the Lamb is on the throne of the universe, indicating that the characteristics manifest in Christ represent the characteristics of Omnipotence,—an appalling thought to all who are not conformed to Christ in his lamblike Spirit. To overcome by the blood of the Lamb is to overcome by this principle of non-resistence. The work of God cannot be carried forward otherwise. Like king like people; they must value what he values; Christ's object was to pour contempt on what men call good and great. The power of the pale wan face under the crown of thorns is the power which is to take the world. The church is yet very far from learning this lesson, and ever seeks a combination of the Gospel and temporal power to effect its purposes. The poor in Spirit are to inherit the earth. The tendency to look for refreshing examples of Christian perfection in the great and noble ones of the church, when perhaps the truest greatness is to be found in the lowly soul unhonored and unknown. Not by might nor power is the victory to be won but by my Spirit, saith the Lord, by the exhibition of the characteristics of Christ the Master in the lives of his disciples.

The emblems of the broken body and shed blood of the blessed Saviour in the sacrament immediately following were calculated to carry home the lesson of non-resistance to the hearts of the 120 who gathered round the table of the Lord.

We returned to the preaching tent at 11 a.m. to have our minds directed beyond Calvary to the resurrection and glorious ascension of "the Lamb of God who taketh away the sins of the world." National rejoicings commemorate important national events, and shew the reasonableness of the observance of certain seasons in commemoration of great religious events. Basing his remarks on I Corinth : XV. 17 to 20 Bro. Row reviewed the historical evidence of the resurrection of Christ, the basis of all faith, the foundation upon which the doctrine of Christianity stands or falls; the central point of the Gospel, but a stumbling block and foolishness to unbelief now as of old. This evidence consists of the statements of eye-witnesses intimately acquainted with Christ during his ministry. (1) Christ manifested himself to Mary Magdalene who heart-broken at the sight of the empty tomb asked "where have ye taken my lord;" this is confirmed by Peter and John, though disbelieving her story, yet saw all things as the woman had said. (2) to Simon Peter. (3) to the two disciples journeying to Emmaus. (4) to his Apostles, Thomas being absent would not believe. (5) to the Apostles again the next week, reproving Thomas for his unbelief. (6) to Simon Peter a second time. (7) to the 500 disciples at Galilee as mentioned by St. Paul. (8) to the disciples who witnessed the miracle of the draught of fishes. (9) 40 days after his resurrection to his disciples when he ascended up on high. and (10) lastly to Paul. The credibility of the witnesses seen in their own incredulity demanding ocular and tangible proof; their inability to invent such a story; their moral character, and the purity of their lives. Their boldness (timidity transformed into undaunted boldness) in this cause, sealing their testimony with their blood, together with their disinterestedness confirms their evidence, that Christ is risen indeed. The resurrection was the crowning proof of Christ's mission, being God's attestation thereto. It was consistent with his claims to be the Son of God. It proves him to be the only divinely appointed saviour of mankind, and God thereby has ordained him to be the Judge of all. Christ the first fruits; his resurrection the guarantee of our final redemption. The Christian shares with Christ in his triumph over death, when called to join those who have gone before on the other side.

The service was merged into a lovefeast at which a number witnessed to the work of grace in their hearts, and the fresh impulse in the divine life they had received at the camp-meeting. The following are a few of the testimonies. Bro. B. "I am identified with Christ, my life is hid with Christ in, God." Bro. L. "I tried to serve God in a justified relation, but often failed; last campmeeting Jesus filled me and since then he has been living in my heart and giving me power." Another, came hungering and thirsting and received the promised fulness. Bro. F. had the demonstration of the resurrection of Christ within him, he was changed. Sis. D. emptied herself and was filled with Jesus and his love. Bro. M. noticed that it was one faith, one Lord, one baptism" and knew that Jesus was risen because He lived in him. Bro. B. enjoying a stream of special blessing, the fixed purpose of his soul was to do God's will. Sister R. taken hold of God with greater confidence. Bro. M. The campmeetings had marked distinct stages in his Christian experience. Sis. B. formerly considered that she had in the church of England the clear light, and regarded the methodists as going to heaven in a very irregular way; but on coming to their services found Jesus to be a perfect Saviour, and saw that the idea of a little sin being necessary in believers to keep them humble was a great mistake. Bro. K. realised the central truth of Christianity, the life of Christ in his soul, and was looking for physical healing through faith. Bro. C. found Jesus to be a perfect Saviour from care and anxiety, was kept by the power of God, and kept in perfect peace. Sis. M. "His spirit and blood make my cleansing complete."

The previous announcement that sister Amanda Smith would conduct the Sunday evening service had the effect of drawing a large number of the residents of the station, notwithstanding the well timed exhortation of the Anglican "fathers" against heresy and schism. After singing with her usual impressiveness :

> "My Saviour's promise faileth never
> "He counts me in the whosoever,"

Sister Smith spoke on the text, "Be ye followers of God, as dear children, and walk in love &c." Eph. v. 1 and 2.

The natural tendency of men is to accept the dictum, and follow the opinions of others in order that they may put off the responsibility of their salvation from themselves to others. The submission to the Roman confessional, and the belief in priestly absolution accounted for on this principle. But Christians called to follow God and to walk in an unselfish love. The command puts the responsibility upon each individual, and thereby places the experience within the reach of all. The word 'walk' implies activity, doing something; there must be a willingness to give up all that is antagonistic to the ways and thoughts of God. It cost the life of Christ to walk in love, and will cost his disciples many a sacrifice, perhaps life itself, to follow in his footsteps, but the compensation will be wonderfully complete. They who subordinate God's requirements to those of man, seeking to please their fellows, instead of walking in love, walk in condemnation. Followers of God are not likely to meet with universal commendation or approval, and this fear of man proves the great deterrent to walking in love, but when the eye is fixed on God, difficulties and dangers which before appeared unsurmountable are seen to be "make-believes." To be followers of God we must "walk after the Spirit" Rom. viii. and 1. "Walk in the Spirit" Gal. v. and 24. and "walk by faith, not by sight" II Cor. v. and 2.

(*To be continued*).

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—Father Black of St. John's Mission is anxious that I should publicly state what his view of transubstantiation is, as he objects to a statement I have made in my tract on Idolatry. My statement is that "the Protestant Ritualist religiously bows to a piece of bread, imagined to be transubstantiated into the essence of the Divinity," and he wants this to be substituted for it;—"The Protestant

Ritualist who religiously bows before the Bread which he believes to have become the Body of Jesus." He remarks in the conclusion of the letter in which this modification is suggested, "I shall take no exception at this. The other statement is so monstrous that I can hardly imagine any one importing it as a matter of belief to his brother Christians."

Mr. Black wrote three letters on the subject in question, in the last of which he suggested the above wording. He has written in a very courteous manner, and I feel I am in justice bound to give publicity to his criticism.

Father Black makes no secrecy of his faith in the doctrine of transubstantiation; but he considers the change limited to the body of Christ. He, also, admits that the bread changed to the body of Jesus Christ is worshiped by the Ritualists.

If Christ is actually sacrificed when the Host is elevated, the piece of bread must have become changed to the whole of Christ, and not a part of him; for it was as God-Man that he died on the Cross. If, on the other hand, the bread is changed only to the material body of Christ void of his Divine life and spirit, the Ritualist, by worshipping it, worships mere matter, in whichever way the piece of bread is viewed, and becomes guilty of gross idolatry —the worship of simple fetish. I would, therefore, repeat the words of my tract: As regards this sin [the sin of Idolatry] the Mohammadan is infinitely superior to the Papist, and even to the Protestant Ritualist, who religiously bows to a piece of bread, imagined to be transubstantiated into the essence of the Divinity."

Some Europeans friends have told me that my tract is proving of great service to them in combating the Ritualists, and I would beg to inform such as would like to have copies of it to apply for them at the Tract Society's Depot, Esplanade.

They should ask for the Rev. G. R. Navalkar's tract called "*Thoughts on Idolatry.*"

G. R. N.

A USEFUL SUGGESTION TO OUR CHRISTIAN GENTRY.

Dear Sir,—I have lately had an opportunity of seeing some of the new books that have recently been received by the Bombay Tract and Book Society. I was very much pleased with them. They are just the books to be put into the hands of young men—Christian or non-Christian—who are prosecuting their studies in the various schools and colleges in and out of Bombay, and who are preparing to enter the wide world which is so full of noxious influences and allurements. These young men need good and wholesome reading calculated to give a right turn to their minds whilst they are in a state of pliancy, and thus qualify them to occupy the various spheres which God may have appointed to them.

But these young men do not get such reading. Most of them are, or think they are, too busy to read this kind of books. Many of them are not willing to lay out their money in buying books which are of no use in preparing them for the university examinations. Others who buy any books at all buy novels and works on secular and even objectionable subjects. Not a few buy or otherwise obtain infidel publications imported from England and America with a view to get hold of hackneyed and oft-answered, though to them new, objections against Christianity. I have come across *some English books* of the most indecent and foul character in the possession of well-educated and promising young men—books, compared with which the despicable *Anangarang* and the filthy songs used during the holi-festival are far more innocent. The natural effect of such reading is too obvious to be described.

Well, what is the remedy for this evil? I think that one of the best remedies is to furnish these young men, and educated natives in general, with wholesome reading, such as the new supply of books I have alluded to in the opening sentence of this letter. Our local Tract Society has generously offered to sell about a dozen of these publications at greatly reduced prices up to the end of May next. But very few non-Christian people have as yet availed themselves of this opportunity.

What, then, is to be done? I would suggest that Christian gentlemen to whom God has given the means, and who have a desire to do good to the people of this land and who have zeal for the glory of the Master, will do well to purchase, after the good example of Col. Tripe of the Madras Army, a number of copies of these publications and present them to native students and others, either themselves or through some of their friends and acquaintances. I will mention some of these books:—

Paley's works and Butler's Analogy are very good, bnt rather elaborate and hard. Todd's Student's Manual, Joseph Cook's Boston Monday Lectures, Keith on Prophecy, Bunyan's Pilgrims Progress, Pearson's Essay on Infidelity, Philosophy of the Plan of Salvation, Tischendorff's When were our Gospels written, are very suitable for this purpose. To these I may add one more, viz. John B. Gough's Temperance Orations which, in my humble opinion, are very eloquent and convincing, and well calculated to reclaim those who have contracted a liking for strong drink. Besides these, there are other books by some of the most experienced Indian Missionaries, such as Rev. Messrs Slater and Miller of Madras, Kennedy of Ranikhet & Dr. Murray Mitchell, which will be very beneficial to Indian youth. Mr. Miller has just published a small handsome book, under the auspices of the Madras Religious Tract Society, containing three lectures to educated Hindus which are eminently fitted for distribution.

If these and other publications of a like nature are scattered about in native Society, and if they are read as they are likely to be, they will not fail to produce their legitimate effect. I hope, therefore, that some of our Christian gentry will send these silent messengers abroad, and follow them with their earnest prayers.

Yours Sincerely,
K.

Bombay; April 16, 1880.

NOTICES.

The Bombay District Orphanage.

The public have been informed of the effort to open an orphanage under the auspices of the M. E. Church in the Bombay Presidency. At the recent session of the South India Conference the matter was presented and a committee appointed. This committee have arranged to place the orphans in the Poona School. Good terms have been secured and an excellent home provided for the otherwise homeless ones. Three children have been for some time under our care. We trust that the prayers and co-operation of God's people may aid us in this labor of love. What say you, brethren in the Kingdom? Shall we undertake great things for God's poor? How is your faith and consecration as to this needed work of grace?

Applications for admission, contributions of money, clothing &c may be sent to the undersigned or to W. E. Robbins, Principal of Poona School, Stavely Road, Poona.

H. J. Gladwin, Secretary,
Methodist Book Agency,
125 Foras Road, Byculla.

Received for Grant Road M. E. Church: from Mrs. B. Rs. 4; J. B. 5; E. G. 2; I. F. R. 10; Mrs. H. 2; Mrs. G. 2; R. H. 50; H. R. 10; K. C. 12; Mrs. S. 6; Mrs. B. 5; G. B. 5.

Appointments for to-morrow: Grant Road 8-30 A. M. I. F. Row; 6 P. M. G. Bowen. Dean Lane 11 A. M. and 6 P. M. O. Shreves' Mazagon: 11 A. M. I. F. Row; 6 P. M. Mrs. Amanda Smith.

The second Quarterly meetings of the Bombay District M. E. Church will be held as follows: Bombay, at Dean Lane, April 20th 5 p.m. Kurrachee Apl. 24. Egutpoora, May 1. Ahmedabad and Baroda May 8. Lanoli, May 15, Nagpore May 22, Poona, June 5. D. O. Fox, P. E.

Received for house of Hope from a friend through Mrs. G. Rs. 25; from B. M. 50; from A. F. 2-6-0.

Epitome of News.

Saturday, April 10.

—The Municipality have been paying a rent of Rs. 2,825 a month, for many years past, for their offices, but from next January they will pay a rent of only one half that amount.

—The Madras papers publish full accounts of the opening of a Lying-in Hospital at Madras, the outcome of the public spirited liberality of a respected citizen, Mr. Ramasawmy Moodelliar, by His Grace the Duke of Buckingham and Chandos, on Monday last.

—Signor Dario Mazzi, shorthand stenographer to the Italian Senate, has, it is said, invented a machine which will reproduce a speech in the ordinary printed characters as rapidly as it is spoken, a word of several syllables being recorded by a single touch of the keys.

Monday, April 12.

—The German *Publishers' Journal* has issued statistics concerning the number of periodical publications published in the world. According to them the total number is about 23,000, of which Germany boasts 3,778; England, 2,509; France, 2,000; Italy, 1,226; Austria, 1,200; Russia, 500. Asia produces 387; Africa, 50; America, 9,129; and Australia, 100. According to this the total for Germany, England and France combined is less than that for America.

—The Australian papers report the performance of a remarkable journey across the Continent from north to south. Three Europeans started from Burketown, on the Gulf of Carpentaria, with 200 head of cattle, and have succeeded in bringing them to Adelaide in good condition. They travelled in nearly a straight line from point to point, and occupied six months in the journey.

—The *Watchman*, apropos of the Ferry Education Bill, says: No doubt history supplies a terrible and unanswerable indictment against the Jesuits. An order which has wrought confusion and anarchy and every evil work in whatever country it has been allowed its full swing; an order which, from the horrible immorality of its ethical teaching, and the anti-social political doctrines which it both proclaimed and put in practice, was banished from every European kingdom, cannot deserve much consideration, especially as it has been superabundantly proved that it is as subtle, as false, as grasping, and as dangerous as ever. Had M. Ferry brought in a bill for its entire suppression he would have had many supporters besides the extreme section of his own party in the Chamber. But to tolerate them, and at the same time tie their hands in the way proposed, is surely glaringly inconsistent, and the proposal, if endorsed by the Legislature, would only serve to make them more powerful and more dangerous than they even now are. We by no means agree with some of our contemporaries in denouncing legislative regulation of such matters as the existence of monastic and the like institutions in any given country. Every land, when aroused to shake off the fetters of civil

and religious bondage, has felt itself compelled to take such institutions in hand. From the days of our own Henry viii. to those of Victor Emmanuel, one of the first acts of Government, after emancipation from Papal or despotic serfhood, has been to regulate, confiscate, suppress, abolish monastic orders as the occasion seemed to demand; and it has yet to be proved that the large toleration and even countenance granted in this country during the last half-century is wise or safe. In our judgment it will be a wonder of wonders if England does not one day feel that she has been nourishing in her bosom a viper that will terribly sting her. We cannot take an altogether optimist view of the counteracting influence of "the modern spirit." Nevertheless, M. Ferry's proposed legislation we hold to be a serious blunder. The Chamber of Deputies carried the clause by an overwhelming majority; but a sufficiently large and steady majority in the Senate has expunged it. We see that on Monday last an attempt to reinsert it was defeated by 149 votes to 132, and there is a general impression that the attitude so assumed by the Senate will be maintained, inasmuch as it is held to represent fairly the pervading national opinion and sentiment.

—The *Athenæum*, in a review of the Rev. James Sibree's work, "The Great African Island," remarks: "The London Missionary Society appears to be exceptionally fortunate in its selection of the clerical and lay missionaries whom it despatches to remote regions, especially as regards their extraprofessional undertakings. In acquiring and publishing accurate and solid information about hitherto unknown countries and the races inhabiting them, shrewd observers like William Ellis and Dr. Mullens do at least as much to extend trade and develop new fields for British commercial enterprise as more pretentious officials under the auspices of the Foreign office. Compare, for instance, the information in the book before us and the volumes of the authors just named with the scanty reports of the Blue-books, although we have had a consul and a vice-consul resident in Madagascar, the former for eighteen years with a salary of £800 a year. Mr. Sibree is no exception to the rule, and treads not unworthily in the footsteps of his predecessors. . . . The history of contemporary church-life among the Malagasy is valuable as a practical lesson of the development of the primitive Christian Church, and Mr. Sibree has happily pointed out the parallelism. The Congregational system seems particularly adapted to the wants of such unsophisticated Christianity, and that it is well carried out is evidenced by inspection of the annual reports of the 'Law Enim Bolana,' the native Congregational Union, which are written ,printed, and circulated entirely by unassisted native labour."

—The Rev. J. H. Shedd, American missionary in Oroomiah, writes with reference to the college in that place: "It is the only Christian college in Persia, and is several hundred miles further east than Harpoot, the most eastern of the colleges founded by American missionaries in the Turkish Empire. It is essential to our work among 200,000 Syriac-speaking Christians. Our evangelical Synod, with 80 congregations, regard it as their school of the prophets. Every year new teachers and preachers are needed to fill up the ranks and to carry on the work. The Armenian population of this region is almost as important. Their young men are coming forward and ask for education. There are 50,000 Jews, real remnants of the Ten Tribes. In several places there is a remarkable awakening among them, and movement towards Christianity. With regard to the Moslems, there are, on the one side, the Persians, who are the most accessible to Christian influence of any in the Mohammedan world, and on the other side the wild Koords. Both are to feel the power of Christian truth and civilisation."

Tuesday, April 13.

—The well-known firm of Finlay, Scott &Co. suspended payment some time ago. The Bank of Bengal opposed the discharge of the insolvents on charges of fraud. Mr. Justice Bayley has found them guilty on one of the counts only, that of having obtained large advances from the Nagpore branch of the Bank to purchase produce in that neighbourhood, and forwarded the advances to Bombay.

—The Colombo *Examiner* states that Bishop Copleston intends resigning his see, as the decision of the conference is contrary to his expectations.

—It is said that an important discovery has just been made by Mr. James Bonwick on the Queensland border. Instead of being, as was supposed, a useless desert, it was found that a vast region, several hundred miles in length, both in Western Queensland and the Northern territory, is composed of rich black earth, covered with luxuriant grass, and, what is most important, well watered by numerous streams.

—A terrible tragedy occurred March 20 at Macao, the news of which has caused the greatest consternation amongst the Portuguese community. Colonel Mesquita, the hero of Passaleao (1849), in a state of insanity, shot his wife and second daughter dead, and also shot his eldest son and eldest daughter several times, and so seriously that they now lie in the most critical condition in the hospital. The body of his wife was found lying near the bed, a pillow in her hand as if to defend herself. There were two wounds in her body. Their eldest daughter had several wounds in the head and is now in a critical state. The other daughter was found dead in a corner of the room near the cupboard with a pistol shot in her head. The eldest son has three shots in the body and lies in a precarious state in hospital. The youngest son escaped by jumping from the window. The body of the Colonel himself was found in a well near his house.

—The *Straits Times*:—The war party in Pekin, headed by the father of the young Emperor, is said to be in the ascendant, and war with Russia or Japan or both is said to be imminent. The treaty with Russia about the surrender of Kuldja has been disapproved of, and Ch'ung How, the unfortunate ambassador who negociated it, has been sentenced to decapitation in December next, despite the remonstrances of the Foreign Ambassadors, who consider the situations so threatening that they have ordered their gunboats to stand fast at Tientsin.

—By the recent elections, Mr. Berry's Government in Victoria has been overturned.

—A Parliamentary paper has been issued. showing in detail the expenditure of the Ecclesiastical Department of the Government of India for the year 1876-77. The return shews that the expenses of the ecclesiastical establishments are as follows:—Church of England, Rs. 11,45,562; Church of Scotland Rs. 1,32,468; Roman Catholic Church, Rs. 7,09,516; total, Rs. 19,87,646. The number of chaplains and ministers paid or subsidised is—Church of England, 201: Church of Scotland, 21; Roman Catholic Church 61; total, 283. The number of European troops and officers ordinarily attending Church is—Church of England, 23,842; Church of Scotland, 2,782; Roman Catholic, 10,586; total 27,210. The number of European and Eurasian servants of Government other than soldiers ordinarily attending church is—Church of England, 3191; Church of Scotland, 479; Roman Catholic 621; total 4,291. The number of Government servants attending Church exclusive of wives and families, is—Church of England, 27,033; Church of Scotland, 3,261; Roman Catholic, 11,207; total, 41,501. The total number of Christians, European and Eurasions of all ages and sexes in India is 179,680.

—*Indian Chr. Herald*: The Indian Christians now see that Mission work is often another name for secular work, and the principle that governs the allowances of Mission Agents is as worldly as possible. Let us illustrate our position by an example. A and B are two converts, both have got a liberal education, but one becomes a Missionary and the other a clerk in some Government Office. The Missionary is appointed a teacher in some Mission School where he teaches Bible for an hour or so, once or twice daily, but almost his whole time is devoted to the teaching of science or liturature or to preparing Students for some University Examination or other. Whereas the clerk in the Government office sees that it is quite feasible for him to work for a stated time in his office, and at the same time to do as much purely evangelistic work as is ordinarily done by the missionary. Nay, more, he sometimes sees that some Christians in secular employ have done and are doing much more real spiritual work than many missionaries and preachers. In short, the Indian Christians are realising more and more that there is no incongruity between secular and spiritual work as is often supposed, and that a man may be a true missionary, though earning his livelihood by purely secular employment. In consequence of this feeling, which is growing stronger and stronger, our promising and earnest young men feel a reluctance to enter the mission service so long as they are able to support themselves by secular employment, partly because mission work is very often another name for secular work, and partly because it is quite feasible for a man in secular employment to be a real missionary.

—*N. Y. Evangelist*: The wickedness, as well as foolishness, of pedestrian matches, was illustrated last Friday by the death of David Hoag of Port Henry, from the effects of morphine and other stimulants given him during the contest. He was thirty-one years old.

—Same: Mr. Waters, in 1855, was compelled to assign for the benefit of his creditors. The assignment only paid $17,000, which was a small percentage of the liabilities. Upon resuming business in his own name, after a formal release, he commenced paying his old creditors, many of them in full, and in the year 1872 had already paid $54,000 in their favor. We were among the number of unpreferred creditors of Mr. Waters, who signed a full release. We did so with the greatest cheerfulness, from our respect to the man, and were much surprised when some months after came along a check for the full amount. This is a rare instance of honorable dealing, which we commend to others as an example.

After all, could Christian honesty do less than this?

—*Zion's Herald*: A heretofore much-respected and trusted citizen—the town treasurer and postmaster of North Andover—Mr. Andrew Smith, deliberately offered himself up to the sheriff and demanded to be arrested and placed in jail. He then confessed, to the great relief of his conscience, the appropriation of about $30,000. Strangely enough, he affirms that he began to steal as soon as he was elected to his office in 1868, and had annually added to the sum. The moral of all this pitiful business is that no man should be tempted by his friends and bondsmen placing unreserved confidence in him.

—*Christian*: Glorious tidings of revival are coming to hand from various parts of the Wesleyan Connexion. A marvellous work of grace is progressing in Cornwall, and many of the miners and fisherman of the West are pressing into the kingdom of God. Here, as elsewhere, the special district mission, by which qualified ministers are set wholly apart for evangelistic work, is bearing much fruit. The Rev. Edward Smith, district missionary for Macclesfield, recently conducted a week of services in the new Finsbury-park Chapel, and nearly one hundred and twenty persons of all stations in life gave in their names as having found the Saviour. The work is still going on, the ministers receiving great help from Mr. S. D. Waddy, M. P., who is one of the local preachers in connexion with this circuit. At Mild-

maypark Chapel, Mr. Atkinson, a well-known Lincolnshire farmer, has also conducted a most successful series of services. Many were induced to attend the chapel by the efforts of the singing bands in the streets. A large number professed conversion, and most blessed work is still going on among the senior scholars of the Sunday-schools.

—The *Lucknow Witness* expressed the opinion that a Christian should utter "not only during Lent but all the year, a vigorous practical protest against all those things which are so well-known as constituting Satan's most succeessful traps for luring souls to destruction,—such things as the theatre, the dance, the lottery, and the introxicating cup."

The *Indian Church Gazette* says that this is "*exaggerated religious bathos*!"

Wednesday, April 14.

—Mother Shipton's prophecies are constantly quoted, as though they were genuine. The fact is (says the Syracuse Journal) this frequently published yarn purported to have been written about 1648, and in it were foretold railroads, the admission to civil rights in England of the Jews, and the end of the world in 1881! The whole poem or prophecy was written by Charles Hindley in 1862, and was a pure invention of his own, composed to insure the success of a business venture, and after all, but one or two of the things named in it have come to pass. It was simply an ingenious and successful advertising fraud.

—The opinion is expressed that the death of Mr. Grondona was caused more by the antidote used than by the morphia.

—*Overland Mail*, March 26: The Queen will hold Drawing-rooms on May 11 and 13; the Prince of Wales a levée on May 7.

The Queen, accompanied by the Princess Beatrice, left Windsor for Germany on March 25.

The Empress Eugénie embarked at Southampton on March 25 for Natal.

Amongst the deaths recorded this week are: —Viscountess Dungannon; Lady A. Seymour; Lady Hanmer; Lady J. Pounden; Rev. T. Bellas; and Mr. C. J. Carttar.

The House of Representatives has finally adopted by 115 against 107 votes the Bill providing for the payment of Marshals supervising elections, provided they are selected equally from both political parties, thus settling the strongly contested question which caused the extra session of 1879.—

The Federal Court has decided that the law forbidding corporations to employ Chinese labour is unconstitutional.

Thursday, April 15.

—To-day's papers: General Stewart receives the Supreme command in Afghanistan.

Abdul Rahman is still at Ghori, where twelve days ago he executed 700 men, all Wardaks, belonging to Gholam Hyder's army, as being guilty of aiding in the murder of Surwar Khan Barukzai. Isa Khan, brother of the late Surwar Khan, has been made Governor of Mazar-i-Sharif by Abdul Rahman.

Mir Butcha and the Kohistanis quarrelled with Mahomed Jan, and say they are now going to be guided entirely by Abdul Rahman, and they decline to have anything to do with Mahomed Jan and the Wardak party.

—The Verona with English Mails left Aden for Bombay Wednesday, 6 a. m.

—It is now reported that the line will be working to Rawul Pindi by June 1st. It is said the Government has given orders that "the line must be laid to Peshawur by November 1st."

—Seven doctors, of whom three are Christians, have declared Mahommed Veli, the assassin of the Russian officer Colonel Commeraoff, to be insane. The court-martial on the prisoners is still going on.

Friday, April 16.

—Intelligence has been received of the death of the Hon. W. E. Frere, elder brother of Sir Bartle.

—Deaths last week 446.

—*Times of India*; Quetta, 15: Marauding continues on the line of rail. The military posts have been strengthened, so that offensive measures, against the tribes, which the Government of India deprecate, may not be necessary.

—*Bombay Gazette*: The Gandamak column sent to punish the Hissarak villages came into contact with the enemy not far from Mazullah Khan's Fort. The ravines adjoining which were found to be occupied by the Ghilzais, who, however, were rapidly driven from their position by the 51st, who turned their flank. The column then proceeded on towards the fort which appeared to be empty, and took up a position for the night there. The enemy occupied the adjacent villages but were easily dislodged; they however, kept a constant fire on picquet throughout night. Our casualties are one Sergeant 51st Foot killed; one man 51st Foot and five men 11-9 R. A. and one sepoy 8th N. I. wounded, the latter dangerously. Captain Tucker, Political Officer, has burnt the villages whose inhabitants were implicated in the murder of Lieutenant Thurlow.

—Mr. William Maidment is appointed to be Registrar of Marriages in Bombay, vice Mr. N. Spencer, senior, deceased.

—We regret to hear that Apothecary O'Leary was cut down while on the march to Quetta, in medical charge of troops, and died in seven hours of acute disease of the kidneys. He leaves a widow and child in Bombay.

—*Bombay Gazette*: "We hear with regret that Dr. Doolittle is so seriously ill that hopes of his recovery are not entertained. He appears to have caught a cold on the night he attended the late Mr. Grondona, he being at the time very much indisposed, subsequently he got a severe attack of malarious fever, which has thoroughly exhausted the system."

—Surgeon General Hunter leaves India tomorrow. He has been Principal of the Grant Medical College, many years.

—It is notified in the *Government Gazette* that the Senate of the Bombay University have with the approval of the Governor in Council taken out "Jewish History" from the list of subjects for the B. A. Examination.

—The Hurdwar Fair cummences about the first week of next month, and already, says the *Indian Herald*, crowds of pilgrims are flocking to the place, nothing deterred by the terrible disaster of last year. The authorities are taking special precautionary measures against a similiar outbreak of cholera this year, and a large staff of subordinate medical officers has been appointed to do duty at Hurdwar so long as the Fair lasts.

There has been an unlimited amount of talk in the Municipal Corporation this week concerning Mr. Walton and the Malabar Reservoir Contracts. The matter is not yet ended, but the Commissioner declares his confidence in Mr. Walton unshaken.

Selections.

DOORWAYS—UPWARD AND DOWNWARD.

BY REV. THEODORE L. CUYLER.

One of the best working pastors in the West addresses to me a series of questions in regard to "the chief dangers to which *young men* are exposed," and the best agencies to reach and save them. He suggests a reply through these columns, in order that other pastors or parents may possibly get a hint or two on a topic of universal interest and prime importance.

As far as my own observation goes, the chief danger of every young man lies in the fact that he *is* yet young—that he is quite empty of experience, and very apt to be quite filled with self-confidence. He is never so wise in his own conceit as between fifteen and twenty-one years of age. If you show him all the wrecks of character that line the shores, he may still tell you that *he* can run his vessel close to the rocks without smashing, and play around the outer circles of the maelstroms without being sucked into the vortex. For such presumption there are two cures. One is the converting grace of God, and the other (which sometimes avails) is a terrible experience of the ruinous results of their own follies. A young friend of mine made several dashes into the doorways of drinking-houses and gaming-rooms until he found himself in the doorway of the city prison! That shock sobered him pretty effectually; and now he has found his way into the doors of the prayer-meeting and the Bible class. He has eaten his "husks," and now seems to be setting his face penitently towards his "Father's house." That Western pastor will find God's answer to a part of his questions in the perpetually pertinent story of the Prodigal Son.

Among the doorways of danger we cannot emphasize too often or too vehemently the danger of even tampering with the bottle. I get a fresh illustration of the damnation that swims in a *first glass* every week. A few evenings ago Miss F. E. Willard (the most eloquent woman I have yet heard in America) made a powerful speech in my pulpit on "Home protection from the dram-shop." A young wife, whose husband has become utterly ruined already by drink, sat and listened to the speech with pale face and quivering lips. When it was over, she said "that speech is too tame. If I could have addressed that audience, *my* method of dealing with the traffic would have been an axe to smash in every barrel, and a torch to burn every drinking-saloon." Yet the home agonies that drove that young wife to such hot indignation *began* in a few glasses offered to her young husband by his social companions. There was in him, as there is in many a young man, a certain susceptibility to stimulants which took fire at once, like tow at the touch of flame. The only safeguard I have yet discovered for every young man is *entire abstinence*. Any young man—be he a church-member or not—who allows himself to play with the viper in a wine-glass or ale-bottle, deliberately launches into the rapids, in full sight of the cataract. Pastors may preach, and parents may plead, until doomsday; but our sons never will be safe until they are made to see that *perdition* lies coiled up under the foam of the first glass offered them.

The pulpit and the sabbath-school must do its whole duty in regard to this and other perils to the young. But behind both the school and the church lies the mightiest agency of all in making or marring the spiritual destiny, and that is the *home*. Parents are responsible for the atmosphere that either blasts the Gospel truth or quickens it into life. Parents must understand that their children *will* seek for some kind of amusement as surely as they seek for food or sleep; and if they do not busy themselves to find doorways to innocent recreation, the devil will show plenty of open doors to evil amusements. Parents must understand another thing, too, and that is that all the faithful efforts of the pulpit are of small avail in converting their sons and daughters while the whole trend of the *home-life* is towards worldliness, or money-getting, or goldlessness of any kind. Under certain roofs I expect conversions and find them; under certain other roofs all hope of conversion is killed by parental influence. Our western friend may be somewhat startled if I hint to him that the chief help and the chief hindrance to the salvation of young men is to be found in their *own homes*.

Many young men in our towns have no parental homes; they live in boarding-houses. For such "The Young Men's Christian Associations" do much; but the churches and private Christians may do more. We ought to open

to them the doors of young people's meetings and church-social gatherings. We ought to open our own doors to them. Employers might do a vast service to their clerks and employès, if they welcomed them to their own houses, and interested themselves in securing evening enjoyments to those who live in a cheerless "caravanserai." Unless Christians find doorways for young men, they will soon discover for themselves plenty of others that lead down to death. My chief wonder is that *more* young men are not morally ruined in all our large towns.

Every pastor must observe how strong the current sets towards *skepticism* among our young people. And this is not to be counteracted by controversial books or tractates against various forms of infidelity. Warm, practical preaching of the positive Gospel, and the positive living-out of Christ, are the best correctives of skepticism. Cold churches, cold preaching, and an offensive style of so-called "Christian" living, make sinners skeptical. If Christ is not faithfully preached and faithfully lived out, we cannot expect to save young men from unbelief. It looks now as if God meant to scourge us all back to His one Gospel, and to an humbler, purer, holier style of religion, by withholding His blessings from us. Perhaps through this door of humiliation may open a better hope for the generation now growing up.

These are a few of the many thoughts suggested by our friend's queries. The whole matter sums itself up in this single sentence—that every young man's "chief danger" is a wicked heart, and the only "agency" that can cure that, is the blood of Jesus, and the Holy Spirit's work.

TELEGRAPHIC NEWS.

St. Petersburg, April 8th: Five more Russian war vessels have been ordered to the China seas.

Berlin, 8th: The Emperor of Germany has refused to accept Prince Bismarck's resignation as President of the Federal Council.—The *Times*, in a leading article this morning, announces that Lord Northbrook will probably be appointed Secretary of State for India.—The *Daily Telegraph* urges that Lord Dufferin should be appointed Viceroy.

St. Petersburg, 12th: General Skobeleff has started for Tiflies.

London, 13th: Both the Liberal candidates for East Worcestershire, Mr. Herbert Gladstone and Mr. Hastings, have been elected by narrow majorities, and Sir Richard Temple has been defeated. —Lord Lytton has been created an Earl under the title of Viscount Knebworth.—Sir James Fergusson started from London for Bombay on the 9th inst. —Mr. Fawcett will probably be appointed Under-Secretary of State for India.—H. M.'s training ship Atlanta, with 300 persons on board, is missing. She left Bermuda on the 31st January. The Channel squadron has been ordered to proceed in search of her.

St. Petersburg, 13th: The simi-official *Agence Russe* declares that Russia desires the maintenance of peace, and if the new Liberal Government of England is peacefully inclined, an understanding in Central Asia will be an easy task.

London, 14th: The *Standard* publishes a paragraph stating that the Cabinet will resign after the Queen has returned from the Continent to Windsor. —The same paper publishes a telegram stating that the Egyptian Government is about to occupy the Abyssinian coast of the Red Sea to Cape Guardafui.

St. Petersburg, 14th: It is stated that a Russian army corps of observation will be shortly stationed on the Chinese frontier of Turkistan. Admiral Boutakoff has been appointed to command the Russian Squadron in the China Seas.

London, 15th: The elections are all concluded, and have resulted in the return of 349 Liberals, 235 Conservatives, and 63 Home Rulers, the latter number including 25 extreme Home Rule members. The Liberals have gained 57 seats in boroughs and 48 in counties. The Home Rule party have gained seven seats.

PASSENGERS SAILED.

Per P. and O. Str. *Teheran*, 10:

For Southampton.—Col J Crawford, Mr and Mrs F C Channing and two children, Col H F M Boisragon, Col T W R Boisragon, Capt and Mrs F C Howard and two infants, Mr D Solomon, Col C E Bates, Mr W J Riffin, Mrs Wilkins, two children and infant, Major Begbie, Mr Langdale, Lieut-Col Shiffner, Lieut E Kelly, Mrs B Barlow, child and infant, Mrs Ward and infant, and Mrs Sondgrass.

For Brindisi.—Lieut-Col J Sconce, Mr J W Smyth, BCS, Mr C H Sharp, Mr H S Thomas, CS, Miss Thomas, Mr C A Daniell, Major W S McLeod, Dr and Mrs G T Thomas, Mr J R FitzGerald, Mr E Hewetson, Major Genl A Paterson, and Major A G Owen.

For Venice.—Mr and Mrs Worgan, child and infant, Surg-Genl G Smith, Miss G Smith, Depy Surg Genl Theobalds, Capt A B Stoptord, Revd W Jones, Mr Neill, Capt Franks, Mr T V Richmond, Mr W E Dawson, Lieut-Col Boyd, Mrs Boyd, and Mr E W W Duickgreve.

For Suez.—Mr W H Ray.

Per Str. *Columbia*, 11, for Liverpool:

Mr and Mrs W F Whitehead, Surg Major Bainbridge, Mrs Boyd and 2 infants, Mr W C Benett, Mr and Mrs Raynolds and 2 infants, Mr Trother, Dr Corkery, Mr and Mrs Ball and infant, three Misses and two Masters Ball, Mr Newman, and 7 deck.

PASSENGERS ARRIVED.

Per P and O Str. *Khiva*, 14:

From Southampton.—Lieut W W Purdon, 2nd Lieuts G E Gore, R L Sandwith, H B J Campbell, H P Shekleton, E D Seeres, F A Adams, C J C A McArthur, F Bunny Vane, Mr W H Phelps, Mrs Andrews ayah, Mr T Morris, Mr G Townley, Mrs Hewett & three children, and Mrs Hall.

From Bsindisi.—Mr H Griffiths, Mr T G Wilkinson, Mr J M Skinner, Mr J D Inverarity, Surg Genl A D Home, Mr A A E Robertson, Mr J A She hard, and Mrs Phelps.

Form Venice.—Mr and Mrs Townsend and infant.

From Malta.—Capt McCausland.

From Suez,—Surg A Flood, R N, Mrs F Skinner and Mr Cassam Hossan.

Domestic Occurrences.

BIRTH.

GILDER—April 4th, Egutpoora the wife of the Rev. G. K. Gilder, of a daughter.

MARRIAGES.

CAMERON—BEDWELL—April 10th, at St Thomas' Cathedral, Bombay, by the Rev. F. L. Sharpin, Peter R. Cameron, G. I. P. Railway, to Maryanne, daughter of the late Henry Bedwell, Inland Revenue Officer, Saffron Walden, England.

BELL—DUNSTERVILLE—April 12th, at Mhow, by the Rev. M. E. Mills, James A. R. Bell Captain 83rd Regiment, to Amy C., third daughter of the late Lieut Col, J. B. Dunsterville C. S. I., Bo. S. C.

DEATHS.

FRERE—March 23rd, at Hastings, W. E. Frere, Esq., C. M. G., late of the Indian Civil Service, and a Member of Council in Bombay.

O'LEARY—April 2nd, *en route* to Quetta, W. A. O'Leary, Apothecary, Bombay Subordinate Medical Department, aged 36 years.

SWANSEGER—April 13th, at Bombay, Margaret, widow of the late Charles Goswin Swanseger, late Assistant Pay Examiner's Office, aged 32 years, deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 10th to 17th April 1880.

John Hanley, 30th June 1880, Rs. 2; Mrs. Grennan, 31st March 1880, Re. 1; Rev. J. Small, 12th April 1880, Rs. 7-10; and in part payment up to 12th April 1881, Rs. 6; Mrs. Haunah, 15th November 1881, Rs. 6; Dr. John Vitters, 31st December 1880, Rs. 5-11-6; Rev. D. W. Thomas, 16th January 1881, Rs. 7-10; Robert Anderson, 31st December 1880, Rs. 5-4; A. H. Durant, 30th April 1881, Rs. 11; Alex. L. Taylor, 31st December 1880, Rs. 7-10; P. Myatt, 31st December 1880, Rs. 7-10; Sergt. Major Cummings, 28th August 1880, Rs. 3-13.

Advertisements.

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